182 This kind of ceremonial activity during festivals, sick-
574 ness, and rain-making occasions alters the monotony of daily routine, thereby transforming life and attuning the mind. Likewise, the visit and return visit of relatives and the exchange of gifts — for instance, the black Lolo of Hsiao-liang Shan go to Ta-liang Shan every summer to visit relatives in the same clan branch or those outside the clan — also serve to readjust inter-
182 personal relations. The family feud, the killing and plundering, the armed conflict and the negotiation for peace, the paying of indemnities and entertaining of guests are all attributable to the fluctuations of the human mind under varying circumstances as it seeks to achieve an adjustment between normal and abnormal situations so that the routine of life will alternate continuously between harmony and disorder with concomitant changes in society and progress among mankind.

000 The normalcy of daily life and the fluctuations caused by festivals constitute an annual cycle for the family. Actually the entire life of a person is itself a complete cycle from birth to old age and death. Through coming to this world and then leaving it, members of the family succeed each other to perpetuate a family line; in this way, the Lolo society pursues its course from generation to generation and Lolo culture is preserved.

844 When giving birth to a child, a Lolo mother stays at
[845] home and is helped by all the women in the neighborhood. If a difficult delivery is expected, an experienced midwife is hired and a pi-mu invited to ward off the evil spirits. When
• 846 the umbilical cord is severed, it is buried in the ground under the room where the mother has given birth. According to tradition it is taboo for the husband to visit his wife during this
[844] period. The Lolo consider childbirth as dirty, and for one month the mother is not permitted to go outside the house in order not to offend the door spirit, neither is she permitted to start a fire for fear she would offend the fire god.

852 [47] Three days, sometimes five, seven, or nine days
574 after birth, the child has its first haircut. To celebrate the occasion, the head of the household entertains with a feast for all his friends and relatives, who come to drink together and
[846] discuss the naming of the child. After about one month the
851 child can be held outside the door and the mother is allowed
574 to take it to her parents' house. If they live far away, how-
431 ever, she will usually make the trip during the New Year. The
604 first time the maternal uncle's family sees the baby, they give it gifts of oxen and sheep, as well as clothes and furniture. From this custom one can see the close relationship between the